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THE WESTERN LUMINARY,

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THOMAS T. SKILLMAN, PROPRIETOR.

TERMS.

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RELIGIOUS.

REVIVAL IN LONG ISLAND.

In this paper is concluded the account of this revival, a part of which was given some weeks ago. This delay has been occasioned by a similar delay in the paper, from which we extract it. In this narrative we see that the operations and fruits of the spirit were essentially the same seventy years ago, as they are now—a deep conviction of sin—the anxious enquiry, "what shall I do to be saved!"—comfort and joy in believing—devotion to God, and newness of life.

The same almighty and gracious being, who wrought all this, is not dull of hearing now, that he cannot hear, nor is his arm shortened that he cannot save. Nor is he a God of the hills and not of the valleys, of one nation and not of another; but he is every where present and ready to hear the prayer of those, who earnestly implore the effusions of his spirit.

[From the New-York Evangelist.]

Narrative of the remarkable revival of religion in East Hampton, L. I. 1764.

(Continued from a former number.)

With reference to sinners, while the Lord hath carried on his work, by such powerful illumination and pungent conviction, ordinarily the work of humiliation hath made the swifter progress. Many of them seemed to see and learn more of their exceeding sinfulness, spiritual impotency, unworthiness of God's mercy, and his justice in their eternal damnation, in one day, than some others who have been under conviction at other seasons, have done in weeks or months. The observable distress and soul-agony of some, by the blessing of God, hath been the means both of awakening and increasing the concern of many others. While sinners have been spectators of their fellow sinners under such soul-agony of distress, they have been ready to say, and have said, "*there, there*, is one and another, yea many going to be taken, and I am likely to be left!—These in such distress about their sins and salvation, are not greater sinners than *I am*. They see their sin and danger, and are affected; but I am dreadfully hardened, amazingly stupid, I shall be left! Oh! what shall I do to be concerned for my soul!" It hath been natural for sinners who have beheld others so greatly concerned, to argue thus, viz: "if the infinite displeasure of God against sin, is so terrible in its effects now; if one spark of his wrath produceth such agony of soul now, as if hell torments were begun, oh, how dreadful an evil is *sin!* What, oh! what will it be to have full vials poured out upon the guilty damned! How insupportable, how intolerable, to go down to hell where billows of the wrath of Almighty God roll over the damned for one complete *eternity!* oh, of what infinite importance is it, that I flee from *the wrath to come!*" When any have met with light and comfort, who had been the subjects of such great distress of soul, this hath eminently been the means of promoting the Lord's work among us. It hath given a mighty shock to others, lest they should be left, as *marshes and miry places*,* without life and healing, by the flowing waters of the sanctuary. I have known in many instances a work of humiliation powerfully carried on, while the subjects thereof have scarcely thought themselves under such a work, and this in part owing to the great apparent concern of others. The visible and great distress of sinners, hath excited answerable compassion in the Lord's people for them, and more effectually engaged their prayers. I may add, that while the Lord has thus carried on his work, he hath given a specimen of the terrors of that day, when he will come *in flaming fire*.

REPORT, MEANS OF SPREADING THE WORK.

Moreover, the report of these doings and mighty acts of the wonder-working JEHOVAH have awakened and engaged the attention of multitudes in other places. The accounts I have received, will justify me in asserting that I have reason to believe thousands to have been brought to think more seriously about the salvation of their souls, and things eternal, by means of these marvellous dispensations of God.—Many godly ministers and pious people, have been excited thereby to give glory to God, and encouraged to pray more earnestly for such effusions of the blessed Spirit. It seems as though God was pleased thus to carry on his work, that it might be taken the more notice of in the world, and that it might be regarded and spoken of, that so he might have the more glory.—The report of these extraordinary operations, hath induced many to come among us, some of which have hopefully thereby partaken of the dews of the heavenly influence, and given glory to God. These, and such like, I humbly suppose, are some of the obvious reasons, and purposes answered, with reference to the Lord's carrying on his work, in such a powerful, visible and glorious manner, while many more may lie hid in the unfathomable abyss of divine counsels; for how little a portion is heard of him! This knowledge is too wonderful for us!

If any of my readers judge I have dwelt too long upon the effusion of the Holy Spirit upon this week, by way of apology, I would observe, that the precious influences of the divine Spirit are worthy of incomparably more notice than I have taken of them. That by these dispensations, the Lord prepared the way for many future SALVATIONS. I have also dwelt the longer upon these marvelous effusions of the Holy Ghost, because I hope the days are not very far off, when such outpourings of the spirit will become more frequent and general among the Lord's people; and in process of time the world over. The present narration of such surprising effusions of the Holy Spirit, together with the good effects, (if read by any) may serve for confirmation of the reality of the Lord's work in *such days*. No doubt the days are coming, when an immense plenty of the Lord's spiritual waters will be poured upon the dry ground: and it will seem as if the very heavens were rent asunder, and as it were dropt down from above, as at once. The coming of our Lord Christ in his kingdom, among men will be in a sudden, amazing and irresistible manner, and with clear manifestation, like lightning that cannot be hid, but glares in every one's eyes, and shines from one side of heaven to the other. When at evening time it shall be light, and so perpetual day with *Zion:* For then Jehovah will be unto her an everlasting light, and her God her glory. To mention such a day as not very far off, I am quite apprehensive, will be thought by some, the same as to prophecy. I am no prophet, neither am I a prophet's son; but I profess to believe the prophecies. Although it may not be for us to know the precise time and exact periods, when the *Pope* in the west, and *Mahomet* in the east, with their powers, will be utterly ruined, "so as no place shall be found for them;" yet it may, (I humbly conceive) be made evident from the prophecies themselves, and divine dispensations, that the Lord's people have now ground to hope for some signal and plentiful effusions of the Holy Spirit. No doubt it will be a work of time to bring on the millenium or latter day glory in its full meridian splendor and brightness: But then if we view the fulfilment of almost every thing the prophecies speak preceding, we shall find grounds to expect not only a prelude to, but even the very dawnings of that glorious, long expected, long wished for, and long prayed for day.

After the fore-mentioned ever memorable week, there were no more such sudden astonishing effusion of the Holy Spirit, like a mighty rushing wind, except for two or three days, a few weeks afterwards.—However, there were such plentiful measures of divine influence continually granted, and such eminent degrees of God's gracious presence accompanying divine institutions, as that his work made glorious progress. All parts of the town seemed to be full of God's presence, and the power of his victorious grace. Souls were now, to all appearance, flocking in numbers to the Lord Jesus Christ, from day to day. Soon after the work begun among us with such great power, very many in a day, day after day, hoped they received divine light and comfort, and for several months, (as I remember) not a week passed, but there were some that hoped (and still hope, with others) that they were translated out of darkness into marvellous light. But the time would fail to mention the apparent universal concern of people about the great things of the eternal world, and the spiritual exercises of particular persons; the tokens we enjoyed of God's presence, and how his glorious work made progress from week to week. To do these things in their order and series, would require a volume in folio, instead of a short narrative.

MANNER AND FRUITS OF THE WORK.

I shall therefore proceed to give some account of the manner in which persons have been wrought upon, with respect to the work of conviction and humiliation, and of divine manifestations thereupon; and the subsequent effects, exercises and fruits, which the subjects of this work profess to be experimentally acquinted with. As I am well assured, by the accounts they have given me, and from what appears in life and conversation, as to their spiritual exercises and experiences, I have occasion to observe, that in some respects there is great and wonderful variety; in other respects, (especially as to essential points) great and surprising harmony.

The subjects of this work profess to have had clear and powerful conviction of the total pollution of their natures, and actual defilement of their lives. Some when awakened, were first of all convinced of actual sin, and thereby were led by the streams back to the fountain of iniquity. Others were soon taken hold of and seized with powerful convictions, when first awakened. Their attention to the important concernments of their souls appears to be brought on and increased upon them, by a view of themselves in their true and proper character, as given in the word of God: thereby they have the knowledge of their exceeding sinfulness before him. When by the law, applied with power by the spirit, they see their sin, guilt, and danger of damnation, this view gives them the utmost solicitude to know what they shall do to be saved. Their awakenings put them upon confession of sinfulness both of heart and life; upon cries for sovereign mercy, as though they would pierce the heavens; upon greatness of endeavors after salvation, as if they would take the kingdom of heaven by violence. When they are first awakened, commonly for a time, they think they find in themselves a willingness to come to Christ for salvation; but as a work of conviction is carried on, they see they have imposed upon themselves, by taking an *unwillingness to be forever miserable*, to be a real willingness to come to Christ. I have known the poor sinner, upon more thorough acquaintance with his heart, under distressing conviction of the great evil of ever supposing he had such a *willingness*, being now made to see, that all this time he was virtually casting the fault upon Christ that he had not an interest in him, whereas all the fault was justly chargeable upon the sinner himself.

*Exek. xlvii. 11.

FOREIGN MISSIONS.

CHINA.

LETTER FROM REV. DR. MORRISON, DATED, CANTON, MARCH 25, 1830.

My Dear Sir—Your note of October 14, 1829, I received by the Rev. Mr. Bridgman, and immediately endeavored to do what was necessary; i. e. I set him on to learn the Chinese language without delay, affording him such assistance and advice as were in my power.

He studies daily at the same table with myself, under a veteran Chinese literary graduate, who predicts that Mr. B. will soon learn the Chinese language.

I introduced a teacher to him who knows something of the Christian revelation; and this evening I introduced to him and to Mr Abeel, the Chinese convert Leangafa, who read the 10th Chapter of Luke, in the Chinese language, and gave the sense of verse 2d. After which he prayed fervently and fluently for your missionary to this empire.

Leangafa has written a few lines in his own manner, to yourself, which Mr. Bridgman will enclose.

The native Christian says, that "among those who ardently love the Saviour, difference of country makes no distinction." This is the principle on which I act; and therefore the missionary from New England is as much an object of my respect and regard, as if he came from Old England. Whatever divine Providence may enable me to do for your missionaries, will be done, both as a duty and a pleasure.—Farewell. Yours affectionately in the best bonds. ROBERT MORRISON.

LETTER FROM LEANGAFA, TRANSLATED BY DR. MORRISON.

The gospel of truth is the gracious proclamation of the Most High God to be made known to all nations under heaven; to cause all men to know the import of this gracious proclamation for the obedience of faith that they may avoid the everlasting misery of the soul.

Hence, without any distinctions of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge, should assist it by their wisdom and knowledge; they who have genius or great abilities, should assist it with their genius and abilities; they who have money, should assist it with their money.

At present in China there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he cannot be in this place also. Therefore, let all in your honored nation, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering. Thus, in the first place, they who do will be yielding obedience to the command of our Lord; in the next place, they will be fulfilling the duty of loving their neighbor as themselves; and, in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inexhaustible blessings. Is there no beauty or excellence in this?

To the venerable teacher of righteousness, Mr. Evarts.

Tenth year of the reign of Taoukwang, 3d moon, 2d day.

CHOCTAWS.

EXTRACTS FROM THE JOURNAL OF MR. WILLIAMS, AT AI-IK-HUN-NA.

April 5, 1830.—I called on a man who is very deaf. Having heard that his mind was seriously impressed, I wished to learn something of his exercises. Having by signs learned my wishes, he left his plough and tried to tell me how he felt. As he is so very deaf that, in order to be heard, one must speak very loud in his ear, he of course had received no instruction by the ordinary methods, unless he had gathered some ideas by carefully observing the motion of the lips and the gestures of those who had preached where he had been present. With but one or two exceptions, none had taken special pains to instruct him, and he began to think that no man cared for his soul. He determined, therefore, to ask his Father above, concerning whom he had some very imperfect ideas, to have pity upon him. He saw the change in the appearance and conduct of his neighbors—their suppliant posture, flowing tears, uplifted eye, or joyful countenance. They surely, as it seemed to him, were getting some good, and he thought from what he witnessed, that it must come from above. He therefore had recourse to prayer, and his petitions had been frequent and fervent, as though his life depended on his own exertions. "My Father above, pity me, do thou pity me, and give me a good heart; forgive all my bad deeds and bad thoughts, and make me a really good man." This had been the burden of his prayer, and it was attended with a thorough reformation in all his conduct. He furthermore said, "Certainly something good came down from above, and entered into my very heart, and it makes me exceedingly happy. My heart did not change itself, or go up of itself and get this good thing: it came down—it did surely come down, and fill my very soul with joy. I think this is that good thing which my fellow Choctaws appear to be seeking; and I hope my Father above has pitied me a poor deaf man, and bestowed it on me also." I made signs to him to pray. That instant he exhibited a peculiarly solemn countenance, expressive of the most profound reverence, and knelt down. I observed that he made no mention of the name of the Saviour. Jesus, that precious name which now dwells so much and so delightfully on the lips of the poor Indian, had not yet been uttered in his hearing; and the word *Amen*, at the close, which the Choctaws have adopted, was likewise omitted. This was an omission of comparatively trifling importance. But I felt it to be a privilege to tell him something of Him who is indeed the Saviour and friend of the red man also. It was with great exertion and much difficulty, that I made him hear so distinctly, as to be able to pronounce the word himself, and to understand something of the nature of the atonement. But I happily succeeded, and the effect of this intelligence on his mind was visible in his countenance. He often repeated the name *Jesus*, during our interview, with a most joyful and solemn countenance. "Jesus, my heavenly Father's only and beloved Son, who died for lost men, and through whom alone I may be saved: it is good, very good indeed." The impression on my mind from this interview will, I hope, abide and profit my own soul. While many who have ears to hear, turn them away from hearing the thunders of the law; this poor red brother, almost without ears, has heard the still small voice.

7. H. called on me for the express purpose of begging some instruction relative to the Sabbath. He presented the subject in words to the following purport: "Since you conversed with me about my soul, and I promised to seek and serve Jehovah, I have been trying to do so. While absent on my long hunting expedition of seven weeks, I did not forget my promise, but thought much of my heavenly Father, and prayed to him daily. On the Sabbath, especially, did I think of him, and of that beloved house, (pointing to our place of worship,) and of his messengers who came here to teach us, poor lost red men, the bright path, the beloved word from above. It often seemed to me as though I saw your very person. I was sometimes in very great danger, so that I feared greatly; but then I looked up and said, 'O Jehovah, my Father above, help me, do thou help me.' So he helped and preserved me: therefore I live to return again. And now will my brother, the messenger of Jehovah, tell me the mind of Jehovah relative to the beloved day. Some of the red people tell me that our white brothers, when they have much business to do, or are on a journey, do not always rest on the Sabbath; and that therefore it is probably right for us sometimes to attend to our own business on that day. But I have thought that my brother Choctaws who tell me so might be mistaken; and as I have now much business to attend to, wishing to go a little journey, and perhaps might not get back before the Sabbath, I thought I would come and ask of you, what Jehovah would be pleased with in our conduct on his day." I then endeavored to show this earnest, honest inquirer the spirituality and extent of the fourth commandment, and to illustrate its importance, by mentioning several instances of the awful judgments of God on Sabbath-breakers. As to the practices of white people, to which he alluded, I could not, of course, find any thing with which to justify them in the word of God; and with regret was obliged to admit the guilt of many even in a Christian land. I thought myself warranted in telling him, that whosoever attended to any of his worldly avocations on the Sabbath, merely to gain time or to save a little expense, was verily guilty in the sight of God of breaking the commandment. He appeared to receive with avidity every word I spoke, and to feel that it was his life. He afterwards, of his own accord, said, "Let us sing one hymn, and I will pray before I go." We did so. In his prayer he thanked his heavenly Father for what he had learned further to-day respecting the Sabbath. I have hitherto rather supposed that this man's seriousness was but partial; and have been anxious as to the effect of his long absence in the wild woods. Thanks be to God for the grace bestowed on some of the wild men of these forests.

May 31. Have just closed a sacramental meeting at this place. Messrs. Byington and Dudley have been with us. The natives assembled and the religious exercises commenced on Saturday evening.—The church session attended to the examination of candidates from the commencement of the meeting until afternoon of the Sabbath, in which time 20 persons were examined with care; most of whom had been both publicly and privately questioned and instructed, and in some cases repeatedly, previous to this. Only one of this number was defered for the present. Nineteen were admitted into full fellowship with the church, and sat down with a goodly number of their brethren and kindred, at the table of their dying Lord.—There are now 52 church members in this small clan. Bless the Lord, O my soul. Shepherd of Israel, keep them.

Sabbath, 27. In conversation with some individuals who tarried a while after meeting, I spake of the duty of praying with resignation for things of a temporal nature, especially; and then read the passage in our Scripture translations, containing the Saviour's words, "O my Father if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt,"—when Tahoka exclaimed, "That is it—that passage if no more, I fain would learn to read; that word if no more. O that I could read it."

"CLOSE FISTED CHRISTIANS."

"What an expression! Doubtless it was coined by some infidel, for the purpose of slandering some of the benevolent followers of the benevolent Jesus."

Well, it is lawful to learn from an enemy; and some enemies tell the truth.—There are professing Christians whose hands are closed like a vice, against all the benevolent efforts of the day. They have money enough to increase annually their amount of bank stock, or to purchase new farms, or to obtain new mortgages; but they have none for any religious purpose, except to pay their pew rent or subscription to their own minister, and that they begrudge him. They justify themselves for not being charitable, by saying that the Lord loves a *cheerful giver*, and they cannot give *cheerfully*, therefore they will not give at all. With these professing Christians, all agents for the benevolent societies of the present day are "sturdy beggars; who are supposed to live by their commissions on the funds which they collect;" and they will tell you that should they give to all the Missionary, Tract, Education and Sabbath school applicants who call on them, they should have nothing left for their families; wherefore they will give to none. Were Christ Jesus on earth; and disposed to accept any thing from them, for the building up of his kingdom, they would not cheerfully give him a dollar;—they would find some excuse for not acknowledging him and his claims, and would treat him as did the unbelieving Jews.

One of these close fisted Christians I saw the other day in a place of worship. He did not like this business of giving names with donations. He wondered they did not send the plates around for the preacher would lose a great deal, so he gave nothing. Reader, this same man is worth twenty thousand dollars; and not long ago, when a special collection was made for the American Colonization Society in his own church, the plates *were* sent around; and he liberally, very liberally indeed, put in ten cents. A man of veracity, saw him do the noble action, and testifies to the act.

Now mark the contrast. Yesterday a very aged black woman came to me and said, "I'm a poor widow, and ha'nt got no larning, but I want others to get it; and I want to give you my money: here it is; it's all I've got." So she took out her snuff-box, and from the midst of the snuff gave me six-pence, which she had intended for the future replenishing of her store. "I hope," said she "that I love Jesus too." It would have been cruel to deny her request: I took her six-pence; but took heed also that she should afterwards receive a shilling. A close fisted Christian might learn a useful lesson from this old black widow's snuff box, and her donation to the American Sunday School Union.

[From the Biblical Magazine.]

MORNING SACRIFICE.

My voice shalt thou hear in the morning, Oh Lord; in the morning will I direct my prayer unto thee, and will look up. Ps. v. 3.

The religion of David was not a mere *profession*, but of a *practical* nature. He not only went up with the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord; but he frequently entered into his closet, to enjoy the pleasures of retirement, in reading the sacred scriptures; in holy meditation, and in lifting up his soul to God, who seeth in secret, and will graciously reward his people openly.

The *object* of David's worship was the only living and true God: and the exercise here described was the duty of prayer.—A duty not only dictated by the light of nature, but repeatedly enjoined in the volume of God's revealed will: and which the saints have always considered as one of their greatest honors and privileges upon earth.

The scriptures teach us that this divine exercise is to be performed both frequently and seriously. David intimates, that it was his *usual* practice to call upon God in evening, in the morning, and at noon.—Daniel also was accustomed to fall upon his knees *three* times a day, and pray, and give thanks before his God. It is indeed required of the saints in general, to pray without ceasing; to pray always, with all prayer and supplication in the Spirit; to continue in prayer, and watch in the same with thanksgiving; that is to pray frequently, and in the exercise of holy affections. But we are now more immediately to consider, the reasonableness and propriety of directing our prayer to God, and looking up to him *in the morning*.

Innumerable evils continually compass us about. In our going out, and coming in, we are exposed to perpetual dangers both visible and invisible. But the dangers which threaten us by day, when all our powers are awake and in motion, are far less to be dreaded than those which surround us by night, when the image of death is upon us, and we are sunk into a state of insensibility. How suddenly may a rising tempest destroy our habitation, and before we are aware, bury us in its ruins!—How unexpectedly may the devouring flames consume our dwelling, and put a period to our existence upon earth! Or, we may be alarmed by the depredations of wicked men, who may even imbrue their hands in our blood. For deliverance from these, and various other dangers, when we awake *in the morning*, we are undoubtedly called upon to present our sacrifice of prayer and praise to God.

If we consider by what a slender thread the lamp of life is suspended, we may well be astonished that our bed has not been made our tomb. With every rising day which salutes our waking eyes, we have abundant cause, with holy fear and gratitude to say,

"A thousand wretched souls are fled,
Since the last setting sun;
And yet thou lengthest out my thread,
And yet my moments run."

And, if we are not only preserved from death, but from those pains by which many of our fellow-creatures have been tortured; if on rising from our pillows, we find ourselves refreshed with sleep, and in health and strength; it surely becomes us to direct our prayer to God *in the morning*, and to look up to him with thankfulness: for though we can say, "I laid me down in peace, and slept, for the Lord sustained me:" yet there are others, who have to complain, that wearisome nights are appointed unto them. When they lie down, they say, "When shall I arise, and the night be gone? They are full of tossings to and fro unto the dawning of the day."

"Cause me to know the way wherein I should walk," was one of David's requests *in the morning;* and in the morning, it is highly reasonable and proper that prayer should be offered to God, for his direction and assistance in all the concerns of the day; that he would cause *us* to know the way wherein we should walk, to set the Lord always before us, to conduct ourselves with integrity in our dealings, and to preserve a conscience void of offence both towards God and towards man.

Considering further, that it is God who keepeth the feet of his saints, and helps them to do his will; that all spiritual communications proceed from him, and that we are entirely at his disposal; we should direct our prayer to God, and look up to him *in the morning*, that he would lead us not into temptation, but deliver us from evil, and that our hearts may be devoted to his fear all the day long. That he would strengthen us with strength in our souls for all the duties and conflicts of the divine life; and that our minds may be prepared to meet all future events with a temper suited to our high and holy calling, as the children of God by faith in Jesus Christ. It is proper to observe that a *morning prayer* is sanctioned by the example of the Son of God. Let us therefore not be slothful, but followers of the saints, and especially of Christ Jesus the Lord.

Let us take heed that the hurry of business do not intrude on those moments which we are bound in a peculiar manner to yield unto God: and beware of offering unto him the sacrifice of fools. I would seriously caution every reader against living in the neglect of prayer. This is a great sin, which is reproved even by heathens, and exposes us to the most imminent danger. Very shortly you must die: and though at present, the Lord waits to be gracious, and is exalted that he may have mercy upon you; yet, if now you refuse to solicit his favor, your prayers after death will be offered in vain. Then shall you "call upon the Lord, but he will not answer." To-day, therefore, while it is called to-day, hear his voice, and harden not your heart. What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon thee, that thou perish not! TIMOTHEUS.

BISHOP HALL'S ACCOUNT OF HIS DAILY OCCUPATION.

From the Memoirs of his Life, Writings, and Sufferings, by the Rev. John Jones.

"Every day is a little life, and our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic, to number not his years but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate. We can teach others by ourselves; let me tell your lordship how I would pass my days whether common or sacred; and that you, or whosoever others overhearing me may either approve my thriftiness, or correct my errors. When sleep is rather driven away than leaves me, I would ever awake with God. My first thoughts are for him; if my heart be early seasoned with his presence, it will savor of him all day after.—While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect, my mind addresses itself to her ensuing task, bethinking what is to be done, and in what order, and marshalling, as it may, my hours with my work. That done, after some meditation, I walk up to my masters and companions—my books, and sitting among them with the best contentment, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven, and craved favor of him to whom all my studies are duly referred;—without whom I can neither profit nor labor. After this, out of no over great variety, I call forth those which may best fit my occasions, wherein I am not too scrupulous of age: sometimes I put myself to school to one of those ancients whom the Church hath honored with the name of Fathers, whose volumes I confess not to open without a secret reverence of their holiness and gravity; sometimes to those latter doctors, which want nothing but age to make them classical—always to God's books. That day is lost whereof some hours are not improved to those divine monuments: others I turn over out of choice, these out of duty. Ere I can have sat unto weariness, my family, having now overcame all household distractions, invites me to our common devotions, not without short preparation. These heartily performed, send me up with a more strong and cheerful appetite to my former work, which I find made easy to me by intermission and variety. One while mine eyes are busied, another while my hand, and sometimes my mind takes the burden from them both. One hour is spent in textual divinity, another in controversy; histories relieve them both. When the mind is weary of other labors, it begins to undertake her own; sometimes it meditates and winds up for future use; sometimes it lays forth her conceits into present discourse; sometimes for itself, often for others. Neither know I whether it works or plays in these thoughts. I am sure no sport hath more pleasure, no work more use; only the decay of a weak body makes me think these delights insensibly laborious. Before my meals and after, I let myself loose from all thoughts, and would forget that I ever studied. Company, discourse, recreations, are now seasonable and welcome. I rise not immediately from my trencher to my books, but after some intermission. After my latter meal my thoughts are slight, only my memory may be charged with the task of recalling what was committed to her custody in the day; and my heart is busy in examining my hands and mouth, and all other senses of that day's behaviour. The evening is come: no tradesman doth more carefully take in his wares, clear his shopboard, and shut his windows, than I would shut up my thoughts and clear my mind. That student shall live miserable, which, like a camel, lies down under his burden. All this done, calling together my family, we end the day with God. Such are my common days."

Hanover, N. H. and Andover, Mass.—A letter from Andover theological seminary, dated September 1st, says—There was an increasing interest in religion at Dartmouth College during the last five weeks of the term. At the close of the term, eleven attended an inquiry meeting, and 5 or 6 had indulged hopes. Among the rest one of the tutors.

This people (at Andover) are enjoying an interesting revival. About 1000 anxious—fifty converts confined mostly to one Sabbath school, which numbers about 550.—*Chr. Journal.*

BLACKSTONE ON THE SABBATH.

The following is an extract from Blackstone's Commentaries:

"Profanation of the Lord's day," says Blackstone, "it is an offence against God and religion, punished by the municipal law. For besides the notorious indecency and scandal of permitting any secular business from being publicly transacted on that day, in a country professing Christianity, and the corruption of morals that usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service in a state considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes; which would otherwise degenerate into a sordid ferocity, and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people, that sense of their duty to God, so necessary to make them good citizens; but which would be worn out and defaced by an unremitted continuance of labor, without any stated times for recalling them to the worship of their Maker."—*Black. Com. vol. iv. p. 36.*

[From the Southern Religious Telegraph.]

MEANS OF PRESERVING RELIGIOUS LIBERTY.

While writing this essay, I happened to open the May No. of the *Revue Encyclopedique*, and observed a notice of the Report of the American Sunday School Union, presented last year. This very able *periodical* remarks, that Sabbath Schools are one of the most vast and most useful of the creations of religious philanthropy. And after presenting a brief sketch of the progress of the charity, and of the numbers who partake of its benefit the writer of the article exclaims—"What a powerful lever in the hands of the benefactors of mankind, who, with reason, regard the promotion of knowledge as the best guaranty of social order, and individual happiness.—Sabbath Schools will perhaps resolve a problem, the solution of which has hitherto been sought for in vain; that of knowing how it is possible to waken up in the inferior classes the desire and the effort to enlighten themselves. And they will attain this object by one single expedient; namely by attaching the instruction of the people to their religious belief." The Reviewer afterwards makes an estimate of the value of the gratuitous services of the teachers in the Sabbath School, at the very lowest rate at which it could be fixed, and states the amount at 4, 330,000 francs, or 903,697 dollars. His remark on this subject is most just and appropriate.—"See what charity accomplishes, when it is united with profound religious connexions; a result which can never be produced by that babbling philanthropy, which *talks*, but never *acts*. In order to move such masses of men, and to attach fifty thousand individuals to a cause of beneficence, there is need of something else besides the phrases of the rhetorician."

The writer also notices the astonishing amount of the publications issued by this society, and thinks it likely that the *people* of America will have access to more ample means of instruction, than the *members of learned Academies* in many countries of Europe. He also notices the extraordinary fact, that the voluntary contributions to the Sabbath School Union in this country amounts to almost as much as the *allowance in the budget of the French government to primary education.*

In this way liberal and enlightened foreigners of high literary distinction speak of this society, in which some of our own citizens can see nothing but the folly of enthusiasm; and others, with a prejudice much to be pitied, only dark designs against the liberties of the nation!—It is really mortifying to an American citizen to know that learned foreigners, who have studied the history of religions, have it in their power to read the charges which are brought against the benevolent enterprises of christian charity in this country, by some of our politicians. Men, who have taken the trouble to make themselves acquainted with this subject know, that in every country of christendom where spiritual tyranny is established, the people are deprived of the Scriptures.—Yet the universal distribution of the Bible, is to destroy *our* religious liberties!—Where priests rule, the people are kept in ignorance; but *here*, that measure which will ensure the education of every young citizen in the nation, is pregnant with danger! !—Under a tyranical hierarchy, it is an important point of policy to retain the whole of religion in the hands of the priests. But so peculiar is *our* situation, that great mischief is apprehended from an association, which employs, at present, seventy thousand laymen, as teachers of religious truth!—*Pudet—pudet!* I am ashamed that such absurdities should be uttered by men, whom the people choose to manage the interests of the republic.

But the danger is thought to arise from the fact, that Sabbath Schools are under the direction of religious men. I shall say nothing of the indifference, with which attempts to teach infidelity to the young are regarded by these jealous guardians of our religious liberties. All this may pass. Hitherto, none but zealous christians have been found, with a benevolence sufficiently energetic and persevering, to carry them out into the high-ways and hedges, and cause them to bring in from year to year the off-casts of poverty and ignorance, and mould them into moral, intelligent, enterprising members of the community.—And it might be asked why should religious men be censured for performing a work, which no one else will undertake!—But I wish to present in a prominent way this remark—*The measures adopted by the American Sunday School Union, are of great value as a means of preserving religious liberty.*

It has been shown, that instead of inculcating the peculiar dogmas of any sect, this association, with a liberality of which we have few examples, teaches only the principles of christianity, which are common to all protestant denominations.

It has also been stated, that by means of the society, both a knowledge of reading, and a taste for it, are communicated to all who regularly attended Sabbath School instruction.

Farther, it has been remarked, that the arrangement and plan of this institution accustom the *people to think, judge and act for themselves on the subject of religion;* instead of leaving every thing to the priests.

And, what is as important as any thing else; in this way the minds of multitudes are led to form settled principles in regard to religious matters; and are thus most effectually preserved from enthusiastic and fanatical excitements. The people are put beyond the reach of any undue influence from their religious teachers. They are accustomed to *demand* explanations and proofs: instead of resting satisfied with bold assertion and loud declamation.

All these statements are confirmed by facts. For, fierce and bitter as may be the hostility of infidels to Sabbath School instruction, it is exceeded by that of tyrannical priests. They hate Sabbath Schools as much as they do Bible Societies. But why; unless because their craft is in danger!

There is another view of this subject, which every man of any influence in the community ought to take. It is this—Where the interests of religion are so unconnected with the state that the civil power can place no check on the ministers of religion, it is impossible to prevent an undue spiritual influence over the mass of a christian community, except by giving them a second religious education. If this is not done, the necessity sooner or later will certainly arise, of *making* the teachers of religion dependent on the civil power. But when religion is connected with the principles of popular edacation, the people will be inspired with the strongest desire to enlighten themselves, and will make the most vigorous efforts to accomplish an object so desirable.

I conclude, therefere, that the Sabbath School system is exactly adapted to the genius of our institutions; and that the American Society, by its indirect, yet powerful influences, will prove a very efficient instrument, in perpetuating the religious liberty of the United States.—*Esto perpetua!*

WHAT A PREACHER SHOULD BE.

A preacher should live near to God himself, this will inspire warmth of feeling; none will so readily prevail with another as he that is warmed with his theme; words will follow of course when the mind is heated and inflamed with the subject. A lively sense of the love of God, the value of immortal souls, and the importance of salvation, will inspire a preacher with eloquence a thousand times more forcible, than all the meretricious ornaments of pretty speaking: but a cold minister will never make others warm; a dull one cannot inspire liveliness; nor will a formal minister ever excite his congregation to fervency. How noble a field has the pious, affectionate minister, from which he may select the most moving subjects; how feeling a theme is the death of Christ, the love of God, the joys of glory; how interesting to the Christian is communion with God, the beauties of holiness, the solemnities of death, and the awful pomp of the day of judgment. Deeply impressed with these, he will speak glowing words.

"Not mov'd, but wrapt—not waken'd, but inspir'd."

What made the ancient orators so eloquent! They spoke with a warm feeling of their subjects, and were alternately moved with grief, anger, rage, pity, zeal or patriotism. What, said Æschines to the people of Rhodes, who were greatly moved at his reading the oration that caused his banishment—what would you have felt had you heard Demosthenes, with all his irresistible eloquence, deliver it? Tenderness of affection is essential to good speaking. Jesus wept—Grace was poured upon his lips. Mr. Whitfield's powers of oratory were attributed to this affection, which is contrary to that sour, scolding method some good men fall into. A hard, thundering, driving way of preaching, will affect some servile spirits, but most love to be drawn.

A tender appeal to the conscience, and an affectionate address to the heart, will affect a thousand times more than loud boisterous haranguing.—Sound words should not be omitted. This the apostle recommends.—Weighty words befitting the subject; not finical, flowery, spruce terms.—Not vulgar phrases, but suitable, decent, dignified expressions.—

"A low conceit in pompous words express'd,
Is like a fool in regal purple dress'd."
Marsden.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 27, 1830.

PUBLIC WORSHIP.

It is to be feared that many mistake the objects of public worship, and the grounds of duty in regard to it. We conceive that public worship is designed, in the first place, to honour God and implore his blessing in a public manner by prayer and praise, and secondly, to receive religious instruction, and have motives to a holy life presented to our minds from the preaching of the gospel. But in the estimation of many, the proper worship of God is made of no account in comparison with the preaching. With them the sermon is every thing, and the prayers and singing are merely its appendages. Such persons too, not the irreligious only, but professors often seem to attend meeting for the sole purpose of *being entertained* by the preacher.—And acting on this principle, the *preacher* or the *style* of preaching, is made their rule of duty in attending meetings for the public worship of Almighty God! Hence, if a preacher of popular talents occupy the pulpit—one who can please the fancy by his poetical imagery, and delight by the richness of his illustrations, or if he be a Boenerges, the thunder of whose eloquence can awake the drowsy feelings and agitate the passions of the soul and make it thrill with the liveliest sensations of hope or fear, of joy or sorrow—why then the temple of Jehovah will be crowded, not with worshippers of himself, but with hearers, and admirers, and worshippers of the man in the pulpit. If a plain man, without a golden tongue and a silver voice, however gifted with good sense and endued with the spirit of his station, undertakes to officiate, few come to the solemn assembly. Now, that persons who make no professions of peculiar regard to the God of heaven, and of love to the Saviour of men, should act on this principle is not strange. But that persons, professing a sacred regard to the honor of God, and attachment to Jesus Christ and the institutions of his gospel and love for his worship, should act on this principle, is in our view, evidence either of a bad heart or a wrong head or both.

For what is the language of such conduct? Is it not in effect something like this—"If in his providence, God will place in the pulpit a *smart* preacher, I will go to his house and hear his message and pay my vows unto the Lord: but if he place there a man not to my fancy, I cannot afford to wait on him in his temple, at the expense of hearing an ordinary sermon." Now this is a sentiment in bad keeping with the professions of a christian. To repeat it under another figure, the language is like this—"If the water of life be presented to us in vessels of gold or chrystal highly wrought and beautified, we will drink; but if it be offered in vessels of wood or stone, we will not deign to accept it—if we are to be gratified and delighted by the style and eloquence of the preacher, we will go to meeting; but if only *God* is to be honored and we to receive plain instruction by our attendance on his worship, we pray to be excused, we cannot go."

It is this erroneous view of public worship that leads many to indulge an undue regard for their favorite preachers, and to say, I am of Paul, and I of Apollos, and I of Cephas.—We do not at all deny that there is a great diversity of gifts in the ministers of the gospel, nor that they must necessarily take rank in our estimation as preachers, according to the proof they exhibit of their qualifications for that high office. Still we would say, that this diversity of natural talents, which God himself has instituted, should be an apology to no man for neglecting regular attendance at his house of worship on the holy Sabbath. Yet how many consider it as a valid excuse for them to stay at home, because forsooth the preacher is not, in their estimation, *first rate*. Now, we ask, is not this egregious trifling with the Majesty of heaven and his sacred institutions. Christian professor, if you have unwittingly been drawn into the habit of thinking and acting in this way in regard to the public worship of God, examine the principle and see if it do not in fact speak the language which we have given to it, and ask yourself if you are willing to adopt such sentiments for your own.

For a long time we have had it in contemplation to notice this error, as one that is attended with many very injurious consequences. Some of them we intend to point out in another paper.

ECLECTIC INSTITUTE.

We have before us a Prospectus of the Eclectic Institute, under the charge of Messrs. Peers, Eaton and Griswold. In common with other friends of education in this place, we have noticed with pleasure the exertions and success of Mr. Peers in his attempts to establish a school on an improved system of instruction. That, in this age of improvements, the methods of teaching should receive improvement is to be expected. In this business there are, however, empirics and visionaries as well as in every other pursuit in life. We meet with men professing to teach English grammar by a machine and to impart a complete knowledge of a dead language in six or eight weeks; and what is more surprising, they find many people silly enough to be duped by their folly. But when good sense and sound philosophy guide the experimenter in testing the different modes of instruction, we may expect that he will arrive to some valuable results. Such we are disposed to believe are the results of the observations and trials of the gentleman at the head of the Eclectic Institute. For the most part we coincide with his views of the proper ends and modes of juvenile education. We fear, however, that he has fallen into a little of the weakness, common to all innovators and reformers, of regarding with too much contempt the *old ways*. We were forcibly struck with the exhibition of this weakness the other day in conversation with a gentleman, who believes he has completely overturned the Newtonian system of philosophy; who denies the real existence of the sun, moon and stars, endeavouring to prove that they are mere concentrations and reflections of the light belonging to our atmosphere; and who accounts for the tides and for the variations of the magnetic needle by the supposed oscilations of the earth in its diurnal rotation. In conversation with him we referred to some of the most commonly received principles of Newton; this gentleman hooted at such authority and exclaimed with considerable warmth, that Newton was both a *fool and a knave*.

Mr. Peers in his Prospectus says, the plan of education, pursued in the public schools of Europe, was devised by the Monks of the dark ages and the disciples of Aristotle; that this plan, transmitted in Europe with an obstinate and immutable fidelity, has been imparted by the Universities of the mother country to the colleges of our own. Now we think that if the Monks of the tenth century and the followers of the Stagirite were to arise from their tombs and revisit the institutions they founded, they would be no less surprised at the changes, which have taken place in them, than was Ichabod Crane of Sleepy Hollow, and as to our colleges, they would seem no less strange to them, than the continent on which they stand, or the government, under which they exist. We cannot persuade ourselves that literary institutions have stood unmoveable in the march of general improvement. When we recollect our course of collegiate education, and when we look over the prescribed studies in the colleges of our country, we see little to support the assertion of our worthy friend. But we are advancing into a discussion, on the threshold of which we are compelled to stop.

BURR SEMINARY.

Joseph Burr, Esq. of Manchester, Vermont, who died about two years ago, left by his will above $90,000 to the purposes of public education and charity. To endow an academy in his own town he gave $10,000 on condition that an equal sum should be expended by the citizens in erecting suitable buildings and procuring necessary apparatus for the institution. The trustees intend to connect with the school the *manual labour* system. The

primary object of the legacy is to assist indigent pious young men in a preparatory course of education for the work of *preaching the Gospel.*

FOREIGN MISSIONS.

MISSIONARY MEETINGS IN BOSTON.

The American Board of Commissioners for Foreign Missions commenced their annual meeting in Boston, on Wednesday the 6th inst. In the evening the Rev. Dr. Dewitt preached in Park Street church from these words, "*The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that He will send forth the labourers into His harvest.*"

On the following day the communion of the Lord's Supper was celebrated by about 1500 professed disciples of the Lord Jesus assembled from different parts of the United States. In the evening another meeting was held in the same church. After prayer by the Rev. President Day, of Yale College, a part of the Annual Report was read by Jeremiah Evarts, Esq. the Secretary of the Board; and addresses were delivered by President Allen of Bowdoin College, President Bates of Middlebury College, and Dr. Miller of Princeton, N. J.

A collection was then taken up amounting to $395 36.

"The remarks of Dr. Miller," says the Boston Recorder, "were peculiarly interesting and impressive. He observed that the support of Missions abroad was the surest way to promote religion at home; because, 1st. Obedience to the command of Christ to preach the Gospel to every creature, secures His blessing on the Churches;—2nd. The spirit of Missions is religion itself,—and consequently the more this spirit is cherished in the churches, the more of religion will exisit in them: and 3d. Because nothing has a more direct influence to encourage and promote piety than the accounts of conversions to Christianity from among pagans. Each of these positions Dr. Miller illustrated by a few brief and appropriate remarks; he referred to the happy revivals of religion which are enjoyed by those Churches where most is done for Foreign Missions, and the spiritual apathy of those Churches in which this enterprise of Christian benevolence is neglected, and concluded by observing that the best method of strengthening a feeble Church is to engage its members in aiding Foreign Missions, and that this method might be adopted with good prospect of success in reference to the new Churches at the West."

SUMMARY.

There are forty-seven missionary stations under the direction of the Board, forty-six ordained preachers of the Gospel to the heathen, five licensed preachers, and four men who have completed their theological course, and are now ready to be ordained. The whole number of laborers of both sexes, sent from this country, and supported by the funds of the Board, is about two hundred and twenty-five. One of the stations is at Bombay, five in Ceylon, one at Malta, one at Beyroot, six at the Sandwich Islands, and thirty-three among the North American Indians. About 1100 converted heathens have been received into the mission churches, a large portion of them within the last year, and great numbers are brought under religious restraint, giving more or less evidence of piety. At least 50,000 learners are enrolled in the mission schools, and about 600 teachers, most of them natives, who have themselves been taught by missionary influence, are employed in them. The missionaries and the Board have made use of the press for the dissemination of knowledge in eleven languages, four of them spoken principally in Asia, one in Europe principally, one in Europe and Asia equally, four in the forests of North America, and one in Polynesia: viz. the Mahratta, Tamul, Armeno-Turkish, Arabic, Greek, Italian, Cherokee, Choctaw, Seneca, Abernakee and Hawaiian. The last, (with some help from Mr. Ellis, English Missionary,) together with the Choctaw and Abernakee, persons employed by the Board, were the first to reduce to writing. This is true also of the Cherokee, so far as the Roman alphabet is used.—The Board has presses under the direction of the Missions at Bombay, in Ceylon, Malta, and the Sandwich Islands. The works printed are the New Testament, other portions of Scripture, various religious books and tracts, and school books. All these are put in circulation among the heathen, and the field is constantly opening for a wider and still wider circulation, and for an indefinite increase of all these evangelical operations.

RECEIPTS AND EXPENDITURES.

The receipts of the Board from donations and legacies, during the year which closed on the 31st August, amounted to $80,788 16, while the receipts from the same sources, during the year preceding, amounted to $104,542 24; leaving a deficiency of receipts in the way of contribution or donation, (which are the only sources of income worthy to be considered,) of $23,754 08. The transfer of $4000 from the permanent fund to current expenses, with some variations in the interest of money received, in the two years, presents the total receipts of the year ending August 31, 1829, at $106,928 26, and of the year just closed, at $87,019 37, leaving a deficiency of $19,908 89. But the real deficiency, and that which should be the basis of all our calculations and all our action, is $4000 more; viz. $23,908 89.—*Bost. Rec.*

MEETING OF THE BOARD.

The meeting of the Board for the transaction of business was holden in the Chapel of Old South Church, on Wednesday, October 7th, and continued by adjournment, to Saturday the 9th.

Present, Hon Stephen Van Rensselaer, Gen Henry Sewall, Hon. Jonas Platt, Hon. John C. Smith, Rev. David Porter, Rev. C. Chapin, Hon. William Read, Rev. Samuel Miller, Rev. Archibald Alexander, Rev. President Day, Rev. President Bates, Rev. Leonard Woods, Rev. J. H. Church, Rev. Lyman Beecher, Rev. Wm. McMurray, Rev. Thos De Witt, Jeremiah Evarts, Esq., Rev. John Codman, Rev. Justin Edwards. Rev. Warren Fay, Henry Hill, Esq., John Tappan, Esq., Rev. President Allen, Rev. Bennet Tyler, Hon Sam'l. Hubbard, Rev Alexander Proudfit, S. V. S. Wilder, Esq. Rev President Porter, Rev. Wm. Jenks.

There were also honorary members present from various parts of the United States.

Hon. George Sullivan of Exeter, N. H. and Hon. Roger Sherman of Fairfield Conn. were elected members of the Board.

Sir John Malcolm, Governor of Bombay, Sir Richard Ottley, Chief Justice of Ceylon, and Archdeacon Glennie of Ceylon, were elected Corresponding members of the Board.

The transactions of the Board may be expected when we receive an official report of them. The operations of this Society can be regarded with no ordinary feelings of interest by the christian, whose heart rejoices in the extension of the Redeemer's kingdom.—And it is to be hoped that many will come forward to their help in this great and arduous work of spreading the news of salvation to all the inhabitants of the earth.

The next annual meeting of the Board will be held at New Haven, Con. on the 1st Wednesday in October, 1831, at 10 o'clock, A. M. Rev. Dr. Woods of Andover, first preacher, and Rev. President Allen, second preacher.

The following gentlemen were elected officers for the ensuing year, viz.

Hon. JOHN COTTON SMITH, *President.*

Hon. STEPEN VAN RENSSELAER, *Vice Pres.*

Rev. CALVIN CHAPIN, D. D. *Rec. Secretary.*

Hon. WILLIAM READ,
Rev. LEONARD WOODS,
JEREMIAH EVARTS, Esq.
Hon. SAMUEL HUBBARD,
Rev. WARREN FAY,
Rev. BENJAMIN B. WISNER,
} *Prudential Committe.*

JEREMIAH EVARTS, Esq. *Corresponding Sec.*

Rev. RUFUS ANDERSON, } *Assistant*
Mr. DAVID GREEN, } *Secretaries.*

HENRY HILL, Esq. *Treasurer.*

JOHN TAPPAN, Esq. } *Auditors.*
CHARLES STODDARD, Esq. }

[From the New York Evangelist]

ORDINATION OF MISSIONARIES FOR THE SANDWICH ISLANDS.

From our Correspondent.

ROME, OCT. 6th, 1830.

DEAR BROTHER:—The Oneida Presbytery met to-day at Utica, and under the direction of the American Board of Commissioners for Foreign Missions, ordained Mr. Biddle a licentiate from Cayuga Presbytery, and Mr. Baldwin, a licentiate of the Associated Presbytery, as Missionaries to the Sandwich Islands. The Presbytery met at ten o'clock, and examined the candidates on experimental and doctrinal religion, and at two o'clock assembled at the 2d Presbyterian church, for the purpose of attending to the ordination exercises. A very large audience, consisting of Christians from almost all the towns in the county, was assembled. Never have I witnessed a scene of more interest, or a congregation where deeper solemnity reigned: the exercises commenced by the singing of the hymn

"I sing the mighty power of God,
That made the mountains rise," &c.

The opening prayer was offered by the Rev. Mr. Garretson, of Vernon. A sermon, by the Rev. D. C. Lansing, from 1st Cor. xv, 68, "Always abounding in the work of the Lord," followed The great truth inculcated and enforced, with all the eloquence and energy of this excellent preacher, was the duty of Christians to work for the advancement of the Redeemer's kingdom with all their energies and talents. It was truly a most solemn and heart stirring sermon, and well calculated to make the audience feel.—At the close of the sermon the following beautiful hymn, composed by W. B. Tappan for the embarkation of the Missionaries at New Haven, in 1822, was sung with great effect,—

"Wake, Isles of the South! your redemption is near!
No longer repose in the borders of gloom!"

A collection was then taken up for the Mission.

The Missionaries were then set apart for their labors, after answering the usual questions, by the imposition of hands and prayer by the Rev. Mr. Coe, of New-Hartford. The Rev. S. C. Aiken, of Utica, then gave the candidates a charge of great solemnity and power. During its delivery scarcely an eye in the house was dry—and I have no doubt in many a heart the feeling was excited to devote themselves more unreservedly to the Son of Glory. He alluded to the trials and difficulties in their path, but pointed them to Him who had promised to be with them to the end of time.

The Rev. Jno. Frost, of Whitesborough, after giving them the right hand of fellowship, delivered an address, giving a history of the rise and progress of the Foreign Missionary Society in this country, of great interest. Mr. Frost was at Andover, and a class and room mate of the lamented Newell, and often joined him in his prayers to the Great Head of the church for direction in relation to his devoting himself to the service of the heathen. And he also engaged in an agency to solicit means for supplying and sending forth the first Missionaries that sailed for the Sandwich Islands. From what little circumstances, to human view, do great and wonderful things in the providence of God arise.—Four young men at one of our theological schools resolve to devote themselves to the heathen. From this spings the American Board of Commissioners, which is now doing such vast good to a dying world.

REVIVALS.—From the Rochester Observer we learn that a very interesting state of feeling exists in the churches in that city.—The Rev. Mr. Finney is labouring there.—Meetings are large and a very general seriousness prevails through all the religious societies.

EPISCOPAL CONVENTION.—The Convention of the churches belonging to the Diocese of New-York was held in the city of New-York week before last.

The Rev. B. T. Onderdonk was elected Bisuop of the Diocese in the place of Bishop Hobart, deceased.

A resolution was adopted that the Bishop be released from a parochial charge as soon as the funds for his support shall be provided. The presens amount of the Episcopal fund is $43,000.

Our Eastern papers bring us no foreign news this week.

BROTHER HINCKLEY—Among the few things which I have observed of late in the Luminary, which I could not approve, is an editorial article in the last number just received, in which the names of several individual and private contributors to a benevolent object, are very unceremoniously brought before the public and blazoned far and wide through the columns of your paper. I am sure it never was the wish of any of the persons there mentioned, to have their names thus held up to public view. And that if the matter had been suggested to them, they would with one accord have desired their names to be withheld, in the public acknowledgement which it may have been proper to make of the fund received. I see no good, but much evil to result from this bold display of private charities. And the benevolent contributor might be spared the blush, which must man le upon is cheek, when he sees himself thus before the world—for however far, oftentimes from the truth—yet the idea generally accompanies the publication, that it is licensed by the individual concerned. While I earnestly hope, then, that our friends, as our Methodist and Baptist brethren have done in their cases respectfully, will cotribute to the project of building a Presbyterian Church in Liberia, until the object shall be secured; permit me, as a subscriber and sincere well-wisher to the Luminary to express the no less earnest wish, that we will see no more such displays of the names of individuals, who may feel it their privilege and duty to contribute to this and other kindred objects.

W. L. B.

October 21st, 1830.

We cheerfully insert the above communication from our highly respected correspondent and do sincerely beg his pardon for unintentionally using his name in any way, that should mantle his cheek with a blush. It is now so common to acknowledge through the medium of newspapers and periodicals the receipt of monies contributed to public charities, that it did not occur to us that we might not in this case with propriety adopt the same method. We carefully avoided all blazoning and bold display, simply making the acknowledgment in the most plain, brief and business-like terms.

Names are given in these public acknowledgments, we suppose, for three reasons, viz. that the receipt may be perfect in form, that it may as an example have more influence, and that as matter of news it may be more satisfactory.

EDITOR.

To the Editor of the Luminary, dated

Garrard Co., Harmony, Sept. 15th, 1830.

According to previous notice, a meeting was held in the Harmony Church, and a sermon delivered by the Rev. James C. Barnes on the nature and effects of intemperance, from Exodos, xx. 11. "Thou shalt not kill." After which the friends of temperance were called upon to give their names in support of the cause of temperance when 30 came forward the avowed advocates of temperance. Mr. Charles H. Spilman was called to the chair; and Mr. Charles K. M'Coy appointed Sec. pro. tem.

A constitution drawn up upon the safe principle of entire abstinence (only as medicine excepted) was then presented and unanimously adopted. It is cheering to us to see that the very lucid and somewhat novel manner in which the Rev. gentleman treated the subject on that occasion, has called forth much investigation, and serious reflection respecting this river of iniquity—and the consequence is that there is a probability of a rapid increase of members.

A Temperance Society has lately been formed at Old Concord, Nicholas County, commencing with seventy-four members.

For the Western Luminary.

HINTS TO A PHYSICIAN.

MY DEAR FRIEND:

The suffrage of a world has placed your profession pre-eminent in honor and usefulness. In every period of human existence the professors of "*the healing art,*" have held surprising influence. This influence must continue, as its foundation is laid in the unalterable circumstances of human nature and the profession. You have unrestrained and informal access to the bosoms of families: you enter the closets of individuals: you see human nature in all its developements. Of necessity in you confidence *must* be reposed, while many invest you with a kind of omnipotence. You may be said (in a qualified sense) to hold the destinies of men at your disposal, and you might, if the spirit of the Great Physician were in you, rescue as many *souls* from the *destroyer*, as you do victims from the grave. Yet the ascendency which the faculty have acquired and the facilities for doing good, which they possess, have often been wielded with appalling efficacy, for the destruction of religion. These things need not —ought not so to be. Some of the most distinguished names in the annals of medicine, have been rendered more resplendant, by the beams of celestial truth. Such were Godman, and Rush, and Ramsay, and Sydenham, and Boorhaave, and Good. Many such are now in successful practice. They bend their knees in the closet and at the couch of affliction, supplicating the guidance and benediction of Him, "in whom we live, and move, and have our being" My respected friend, treat with candid consideration, the few motives I may present, to induce you to mingle piety with the duties of your important calling

1st. It casts a loveliness over natural and acquired accomplishments; it gives purity and sensibility to the heart, which is the only fountain of winning and attractive manners. The pious physician is taught to "be merciful, even as his Father which is in heaven is merciful:" "to weep with them that weep and to rejoice with them that rejoice." "Let the same mind be in you, which was also in Christ Jesus." What an example is here—behold his untiring diligence in healing the sick—behold him weeping with the afflicted sisters at the tomb of Lazarus—observe him sympathizing with the childless widow of Nain.—"Go thou and do likewise." This will be a medicine for bleeding afflictions—this will alleviate the sorrows of the dying, and make their transit to eternity less painful.

2d. It will produce a more tender anxiety for the temporal restoration of those under your care. The command, "thou shalt love thy neighbor as thyself," will operate not only with the force of an obligation but with the great force of hallowed sympathy. A desire to bring back a citizen to his sphere of usefulness or to prevent the tears of the widow and the fatherless, or to stay the fangs of wounded friendship, will not then be the only incentives to duty. These will be strengthened by a wish stronger than the others, to continue in his probationary state an immortal, which continuance may be his rescue from hell and his admittance to heaven. If life be terminated, the land of hope is exchanged for unceasing and remediless despair, while the lengthening out of life, may lead to salvation.

3d. If thus solicitous to continue the souls connexion with the body, that the voice of mercy may still be heard, you will seize the propitious moment to direct the diseased to "the balm in Gilead, and the Physician that is there." The stronger the motive, the more rigorous and efficient the action which it prompts. Now, what impulse to medical fidelity can be more powerful than the redemption of the soul, which is precious, and after death ceaseth forever. It cannot be disputed that the Spirit of God is the sole author of holiness in the heart, by the application of the truth yet God has strikingly connected the efficacy of the truth with the circumstances of its presentation. The associations which accompany a clergyman to the bed of sickness, often shut up every avenue of approach to the sick man's heart. His habit, his duties, his profession, all produce a powerful repulsion. On the contrary, every pious admonition that falls from the lips of a physician, will strike the heart with resistless power. Not being official, but unexpected, it would be received as the effusion of friendship—the sincere expression of Christian benevolence. Thus prejudice is disarmed—the heart is touched, the sinner believes and is saved.

4th. The working of such emotions would impel you to infinite wisdom for direction, and to infinite power for assistance. To what perfection the healing art might be advanced, if they who possess it, believed that, "*unto God the Lord belong the issues from death.*"—"*The Lord killeth and maketh alive—he bringeth down to the grave and bringeth up.*" The human frame, so fearfully and wonderfully made, was in every part adjusted by the hand of God. It is the same hand that sends racking pains and destroying disease, which hurry it to dissolution. The same God hath imparted medicinal qualities to animals, vegetables and minerals, which you, by a skillful combination, make efficacious to the driving off of disease. It is then evident that medicine will be powerless and skill fruitless, without the blessing of the Father of lights, from whom cometh down every good and perfect gift.

I conclude these hints which might be very much protracted, by urging as the last and strongest motive, the securing of heaven for yourself. Imagination, in her boldest flights, cannot portray what are really the miseries of the sinners eternity. The imagery of the Bible, (when inspiration uses her pen upon this subject,) is terrific indeed. But it is only the image of the realities, from which I warn you. And when in an agony of fear I point to those dread sufferings, I can with the smiles of hope, direct you to "the Lamb of God, that taketh away the sin of the world." "Whosoever believeth in Jesus, shall not perish, but have everlasting life." Listen!—Look!—"'tis mercy's angel-form appears; she beckons you to Zion; thither may you follow, and when there be associated forever with multitudes, as witnesses of your pious fidelity.

SABBATH SHOOL CONVERTS.

A letter of the Rev. S. S. Mallery, giving an account of the revival in Willington, Con. states the following effects were produced in the Sabbath Schools. Fifty-three joined the Baptist Church, and twenty-five the Congregational Church.—*Evangelist.*

"This makes no less than *seventy-eight* Sabbath school scholars in this town that have made a profession of religion within eight months.

I was so much gratified with some of the circumstances attending the conversion of one of the Sabbath school girls, aged nine years, that I wish here to relate them. Neither of her parents were Christians. Having been some time under serious concern of mind, she retired one morning, as was her usual practice, to some secret place for prayer. While there, she obtained an evidence that her sins were pardoned, and that the Saviour was her friend. The burden of her sin was gone, and light and joy filled her mind.—On returning to her mother she said, "Ma, you may take my dolls and burn them up, I don't want them any longer!" "Why, my daughter," replied her mother, "what playthings do you want I should get for you now?" "O, not any; I had rather have a *Bible*, for I love *Jesus* now." "But do you not recollect, my dear, that a short time ago, when you was looking at the cut in one of your books which represented the Hindoo widow about to be burned alive with her dead husband, you said, if those were *your* parents you should jump into the fire and die with them?" Yes, ma," said she, "I did say so! but I do not feel so *now*, for I love *Jesus* more than father or mother." This conversation had such an effect upon her mother, as to deepen very much the work of conviction in her heart, and before night she also was rejoicing in hope—Her father experienced religion in a few weeks, and all three were baptised at the same time.

Our Sabbath school now contains 130 youth and children. It was continued through the last winter. When I first proposed that measure, nearly all the teachers and friends thought that it was impracticable. It was therefore referred to the children, who unanimously voted to attend, if their teachers would. The sight of the whole school rising up from the impulse of their own feelings to vote for it, had such an influence upon the teachers, that they very cheerfully engaged to go on with their classes. So the experiment was made, and it succeeded even beyond our expectations. You can imagine, sir, more easily than I can describe, our present feelings, what wonders of grace were wrought in the school during the winter. We observe the sabbath school concert on the second Monday in the month. In conducting these meetings, I have received much assistance from the Sabbath School Treasury. The Lord has done great things for us, whereof we are glad. To his name be all the praise.

Yours respectfully,
SAMUEL S. MALLERY."

INSTALLATIONS.

Rev. Joel Mann on the 1st ult. was *installed* over the church in West Greenwich, Conn.

Rev. James Ely, formerly missionary at the Sandwich Islands, was *installed* on the 15th ult. over the Congregational Church in Bolton, Conn.

Rev. Ira Ingraham on the 15th ult. was *installed* over the Congregational Church in Brandon, Vt.

Rev. Mr. Taylor was *installed* pastor of the Presbyterian Church in Canaan, N. Y.

At a meeting of the Presbytery of Columbia, at East Windham, Rev. Alfred Gardiner was ordained and installed pastor of the Presbyterian Church in that place.

On the 8th ult. at Cannan Centre, Columbia County, the Rev. Hutchings Taylor was installed, by the presbytery of Columbia, over the first Presbyterian Congregation in that place. Sermon by the Rev. Henry R. Weed.

SECULAR SUMMARY.

Accounts have just reached us, which are, no doubt, substantially correct, of the conclusion of a treaty between the U. S. Commissioners and the Choctaw Chiefs. The Indians are to remove beyond the Mississippi in three years. They are to receive from the U. S. Government, in addition to the country provided for them, an annuity of $20,000 for twenty years. Such as choose to remain are to have reservations, which, after a residence upon them for five years, are to be their property in fee. The treaty was signed on the 27th ult. About 5000 Indians are said to have been present.—*Whig & Banner.*

Church and State.—A writer in the Woodbury Herald says that upwards of six hundred dollars were then lying in the hands of the Collector of the township of Deptford, money appropriated by the Legislature of the State for the support of free schools, which the inhabitants of that township at the last town-meeting refused to accept. From the remarks of the writer upon the subject it appears that the town-meeting refused to accept this money under an apprehension that the project of establishing free schools would lead to a *Union of Church and State.—N. J. Gaz.*

Bees.—In Charlestown, Va. an innumerable swarm of bees ascertained that a merchant had a tierce containing 30 or 40 gallons of West India honey in his cellar. In three days they carried off the whole.

A Packet of despatches was lately mailed at Boston for the British Minister, at Washington, the postage upon which was $467.

The population of Washington City, as ascertained by the new census, is 18,833. In 1820, it was 13,247.

Charlestown, Jefferson co. Va. Oct. 7, 1830.—A NOBLE ACT.—Among the truly benevolent acts of the day, we have the pleasure of mentioning one in our own county, which deserves a rank with the noblest. MISS CHRISTIANA BLACKBURN has emancipated a family of servants, consisting of a man, his wife, and six children, and has provided for their migration to Liberia. They left here about ten days ago, in charge of Mr. Archibald Lamon, of this place, who was to attend to their embarkation from Norfolk, in a vessel chartered by the Colonization Society. Such a deed deserves a commendation far above any which our humble pen can dictate. It is the more worthy of record, because it emanates from one who has performed many acts of unostentatious charity, and because examples set by ladies always meet with a prompt and willing imitation. We shall take great delight in noticing similar instances of genuine philanthropy.—*Free Press.*

Eastern Enterprise.—The New York Standard states that on the 1st instant, when the reduction in the duty on Molasses took effect, six vessels entered at Portland whose joint cargoes amounted to 2032 casks of Molasses. The difference in the amount of duties is at least $10,000.

A letter from an American gentleman in Paris, received by the Edward Quesnel, contains the following—"A protestant, the Duke de Broglio, has been appointed Minister of Ecclesiastical affairs!!!! and Public Instruction: and being the most conspicuous man in the Cabinet, takes his seat as President of the Council, of Premiere, by appointment of the king."

The Rev. B. B. Smith has resigned the Editorship of the Recorder, and the care of Grace Church, Philadelphia, and has accepted the Rectorship of Christ Church, Lexington, Ky., vacant by the resignation of the Rev. G. T. Chapman, D. D.

University of Virginia.—On the 24th ult. there were 110 students matriculated, which is considered a very large number at so early a period of the session.

OBITUARY.

DIED—In Cincinnati, on the 19th inst. William Appleton, Esq. of Amherst, N. H. aged 22 years, son of the late Dr. Appleton, president of Bowdoin College, Maine.

In Nicholas County, after an illness of about 12 days, Mr. Samuel Hall, an Elder of the Presbyterian church of New Concord. He met his approaching dissolution, (of which he had a presentiment from the commencement of his sickness) not only calmly, but triumphantly.

"The chamber where the good man meets his fate,
"Is privileged beyond the common walks of virtuous life,
"Quite in the verge of Heaven." (*Communicated.*

At Carlise, Nicholas County, on the 21st inst. Miss Margaret Arnold, aged 16—the daughter of Lewis K. Arnold, Esq. She left this world full of the hopes of a glorious immortality.

"Blessed are the dead who die in the Lord, for they rest from their labours and their works follow them."
(*Communicated.*

TRANSYLVANIA UNIVERSITY.

LAW DEPARTMENT.

THE Lectures will commence on the 1st Monday in November and continue till the 1st of March. The Junior class will read Blackstone's Commentaries, (Chitty's edition,) and Kent's Commentaries as Text-Books, commencing with the former, the Senior Class will read, as Text-Books, Chitty's Pleading, Maddock's Chancery, and Cooper's Equity Pleading; commencing with Chitty and ending with Cooper. Select portions of other works will be read and lectured on, to make the course as ample as the time will admit. Examinations daily commencing at twelve o'clock and continuing as long as necessity may require. The students of either class may attend the examination of, and be lectured with, the class to which they do not belong, so as to have the benefit of the whole course. Ticket $20 specie or its equivalent.

DANIEL MAYES.

JOB PRINTING
EXECUTED AT THIS OFFICE.

POETRY.

RELIGION IN AMERICA.

This article is taken from the London Imperial magazine. It was suggested to the fertile and chaste mind of the author, Rev. JOSHUA MARSDEN, by the circumstance of his receiving from his friend, lately arrived in England from New-York, an account of the numbers in the different denominations in the United States. While he celebrates the flourishing state of religion among us, he shows the disinterested spirit of a Christian, in repressing every feeling of envy, that might arise in the breast of a native Englishman, and generously rejoices in our prosperity.—The contrast between his own country and ours, in reference to Religious Liberty, and the evils of an established religion, as well as the rapidity of our increase, are strikingly delineated by the pencil of a master.—*Chr. Watchman.*

Along thy boundless forests, wide and far,
Though Hesper reigns, yet shines the Morning-star;
Truth gilds the margin of thy inland seas,
Whose white waves ripple with the forest breeze;
And spreads her red cross banner wide-unfurl'd
O'er every section of thy sylvan world.
Where wide Ontario rolls a world of waves;
Where fair Ohio, half an empire laves;
Where high the Allegany mountains frown,
Or deep Missouri rolls his waters brown;
Fair truth is borne along with every gale,
The woodlands echo with Redemption's tale.
Where once the war-whoop fell in sounds of fear,
Like passing death-bell to a culprit's ear;
Where fate impell'd the deadly tomahawk,
And rival chiefs by belts of *wampum* talk;
The woods are clear'd, the demon discord fled,
Towns spot the forest, churches lift their head.
"Where wild Oswego pours her swamps around,
Where Niagara stuns with thundering sound,"
Or further west, where rolls the tide of man
Along the pine-crown'd shores of Michigan;
Truth follows culture o'er the vast extent,
And builds an altar where he spreads a tent;
And while he fells the wood, and clears the soil,
Renews the heart, and cheers him with her smile.
For this, like vernal dew or summer showers,
O'er all the Continent the Spirit pours;
And wide and far, each pastor spreads his line,
To make new channels for the stream divine.
So wide the field, so vast the moral need,
Admits no idler to dispense the seed,
All at it, always at it, enterprise
Is here the ruling mark of fool and wise.
Hence where the axe has cut the forest down,
And shap'd the wilderness into a town;
Within those avenues so lately trod,
Crowds bend the knee, and haste to worship God,
See spreading zeal a wider compass fetch,
And still the line of active labour stretch
To regions far beyond, that ask a name,
And newly peopled towns unknown to fame.
In these shall nurseries of truth abound,
To spread the written word, or joyful sound.
Here may new Wesleys and new Whitefields spring,
New Baxters write and useful Cowpers sing.
Along these woods, at no far distant day,
The light of life may shed its holiest ray;
And here, when truth has left our eastern skies,
(Which God forbid) the Morning-star may rise.
Some say (O may they prophecy in vain,)
That piety will cross the western main,
And far Columbia steal the holy gem,
That shines so bright in Britain's diadem
That learning, luxury, refinement, gold,
Will sweep all piety from England's fold,
And write a *Tekel* on the church of God,
A moral, desolating *Ichabod*.
'Tis false; why write the Church-in-England's doom,
That truth may in yon western forests bloom?
Is nought in Britain sound, in Britain right,
Because Columbia has seen the light?
Ah, no: whatever Master Irving say,
While half a million Christians daily pray,
While thrice three thousand ministers proclaim
The Lamb of God, and glory in his name,
While from these shores, Bibles and Missions fly,
And holy men the work of mercy ply,
The glory in our midst shall shine as clear,
And only that glory a defence appear.
Ask we the reason why in western skies,
Till late obscur'd, such recent lustre rise?
Ask we the reason, why of late, and now,
Jehovah should to them his heavens bow?
And make the present time their joyful hour,
A day of lustre, gladness, lore, and power;
Why, in her sylvan bower the word prevails,
Gladdening her pine-clad hills and peopled dales?
Why on each settlement the Spirit blows,
And make the wild wood blossom as the rose?
'Tis prayer, that sends its fragrance up to heaven;
'Tis prayer, that spreads the all-pervading leaven.
The Indian's *wigwam*, the professor's chair,
Are altars hallow'd and embalm'd by prayer.
Seek we another reason, but I fear
To trust myself, and will be silent here.
Free is religion as the mountain-roe,
Free as the gales that o'er her forests blow.
Beneath his vine and fig-tree each may sit,
And shape his creed by what apostles writ.
Her pastors split not on our golden rocks,
Rich only in the reverence of their flocks.
No hunting, dancing parson wear the cloth,
No drone, bred up in luxury and sloth;
Her shepherds are protectors of the fold,
On nobler principles than sordid gold;
None in her senates e'er a bishop saw,
Or rector from the bench dispensing law,
No 'squire and parson dare the village ban,
Or trample on the rights of free-born man.
All, all, have liberty to praise or pray,
As love constrains, and truth directs the way.
All worship God, and bow to him alone,
And truth and freedom have one common throne.

TEMPERANCE.

TO THE FRIENDS OF TEMPERANCE.

Mr. Skillman—This evening, as I was reflecting upon different subjects, while sitting in my study, the subject of temperance and intemperance, presented themselves to me for mental discussion. I felt as if this was a subject, requiring talents and capacity, for its investigation superior to mine, but when upon a second reflection and knowing I was at liberty to entertain opinions of my own, I commenced writing a short paper on the conduct of those who are friendly, and those who are opposed to the proceedings of temperance, and the temperance societies.

There are many in this village, who are opposed to this work, and do as far as their influence (in that circle of society) extends exert themselves to prevent others from putting their shoulders to the wheel of temperance, to facilitate its glorious and celestial movements; but in vain do they strive to prevent some. There are some, who have withdrawn themselves from this despicable and injurious society and are now warm advocates for the temperance societies and temperance.

There has been a Society organized in this place but a short time, and it is astonishing in this length of time what an increase we have had to it, regardless of the great exertions of the anti-temperate.

They who are opposed to it endeavor to dissuade others by telling them the temptation will be greater, or they will have a greater disposition to drink than they had previous to their becoming members of this society.

But upon what is this assertion founded? They tell you there are some who were not, previous to their becoming members, in the habit of using liquors, and who since have commenced using it to an excess and were ex-communicated from this society, and that they are more temperate and have no inclination to strong drink. We would just remark, if this be true, those to whom we allude are as void of philosophy and self government, as the miser is of benevolence or hospitality.

It is to be expected and hoped by all friends of temperance, that those who have joined us, consulted their own interest previously, and were not influenced by motives, which, so soon as they have found themselves disappointed, will commence their former habits of dissipation and rail out in opposition to this Society.

You, who have the honour of being members of this society, I earnestly wish may support it and not concur with the non-temperate in their absurdities; and recollect that they are endeavouring to turn you from the ways of temperance, and are enticing and fascinating in order to induce you to assume the honorable and desirable name of a perfect sot and drunkard, as if this was calculated to render to the dying bed consolation. Poor consolation indeed, would be the recollection of having lived a life of dissipation.

JOHANNES.

Jessamine, Ky. Oct. 7th, 1830.

MISCELLANEOUS.

THE SUPPORT OF THE GOSPEL MINISTRY.

Private Christians often mention the necessity of a minister's being deeply devoted to his work; of his being ready to make any sacrifice of property and feeling; of his submitting to trials and hardships; in short, of his being ready, like Paul, "to spend and be spent" in the service of God.—On this subject their views are just. But have they themselves no sacrifices and exertions to make! Must the servant of Christ literally wear himself out in ministering to them spiritual things, and they feel no obligations to impart to him and to God of their earthly things! Where in the scriptures is it said that private Christians may live unto themselves, and not unto him that died for them! Are we not all alike bought with a price, and, therefore, bound to glorify God in our bodies and spirits which are his! Undoubtedly, far the greater responsibility rests on the minister of the gospel, and worldly mindedness in him is much more criminal than in private brethren; but a measure of the same responsibility attaches itself to every person who has been made an heir of God through Christ. Shall, then, the minister be required to consecrate his time, his talents, his property, his all to the glory of Jehovah! This is, indeed, only his reasonable service—it is what every one who is faithful delights in doing. But will private brethren think it hard, when asked to devote a few dollars yearly to the support of the gospel! As surely as the Bible is the word of God, it is the duty of every Church, where the case requires it, to make great exertions to sustain the ministry of the word with themselves, as well as to do something generally in the cause of Christian benevolence. We often hear Christians mourning over a want of religious enjoyment; and certainly we have no occasion to wonder at the fact. One simple trait alone in their religious character is sufficient to account for God's withdrawing from them the light of his countenance; and this trait is a spirit which deserves no better name than covetousness. They do not consecrate their wealth completely to the Lord; but they cling to it with much the same tenacity which the young man discovered, who went away from Christ sorrowful, because he had great possessions.—There is not, in the book of inspiration, a single truth more plainly revealed, than that which inculcates on private Christians the duty of supporting the gospel ministry. "Do ye not know, that they which minister about holy things, live of the things of the temple! and they which wait at the altar, are partakers with the altar! Even so hath the Lord ordained, that they which preach the gospel, shall live of the gospel." Whatever, therefore, private Christians contribute to sustain the preaching of divine truth, ought not to be considered as a matter of bounty—it is a debt which they owe to the cause of Christ. They are really under obligation to God to discharge this debt. In respect to the method of supporting the preached gospel, there can, in ordinary cases, be none more equable than a tax; and, commonly, when persons refuse to lend their aid in this way, there is much reason to believe, it is under the influence of a covetous spirit—a spirit which God abhors. When they persist in doing little or nothing for the ministry; and, especially, when, as has in some instances been done, they pretend to think no preaching but the religious exhortation of lay brethren, necessary, God will send them blasting and mildew—he will not countenance such error by giving success to his cause.

Churches ought not only liberally to support their pastors, and maintain the cause of missions, but also, according to their ability, to assist in a preparatory course of study, such young men as are evidently designated by God to the holy work of winning souls to Christ. Education societies are most laudable institutions, are accomplishing great good and ought to be sustained. At the same time, Churches should support, as far as they are able, young men of their own number, and bring those forward under their own nurture and admonition. Were this course adopted, Christians would feel more cheerful and hearty in sustaining young men of promise, belonging to their own body, whose progress in piety and increase of ministerial gifts, they could from time to time witness, than they now do, when their contributions are usually expended on persons with whom they are unacquainted; and if young men of ardent piety were properly selected, nurtured, and supported, there would no longer be, in our denomination, so much cause for the cry, "The harvest is great, but the laborers are few."

Ch. Watchman.

From the Western Observer.

CORRECT READING.

Every person feels the power of a good reader, or I should say would feel this power, if every body could be so fortunate as ever to hear good reading. Faults, disagreeable to both the reader and hearer, abound. They result from carelessness, and ignorance of very simple and intelligible principles on which excellence in reading depends. Many read as if they thought the nose was the principal organ of speech, and that nothing could be said well, unless it were delightfully twanged through the nostrils. Many never vary the tones of their voice more than three or four notes of the musical scale, and yet, while they wonder why their reading is dull, they at the same time praise up the reading of those, whose only excellence is, that they run their voices freely through an octave.—Almost every person can do this, and thus give vivacity to his reading, if he will only *try*. Many will bring out their voices with so great a degree of aspiration, that they seem to have struck a medium between whispering and speaking aloud.—Many others, (it would seem from their fondness for music,) will add a musical note to the aid of a speaking one, at regular intervals or on favorite words, and by trying to combine speaking and singing, they are sure to spoil both. Many seem to be afraid of hearing their own voices, and afraid that listeners *may* hear them. To make sure of *not* being heard, they will avoid laying any stress upon their words, especially upon words which it is most important to emphasise, in order to be understood, and hurry onward as if a reader was to be approved of like a horse, according to the speed with which he can get along. Others, on the other hand, (intending, to be sure, to be *heard*,) raise their voices into the highest possible pitch, with the strongest possible stress upon almost every word, and thus by trying to make every word emphatic, they destroy the power of their really emphatic words.—By straining their voices on one key, they deprive themselves and their hearers of the luxury of varied pitch and force, and they soon ruin their lungs if they read or speak much, and sooner still, ruin their reputation with all sensible people as good readers. Some never use any other inflection than the rising—a practice which impairs much dignity and strong emphasis in reading. Others use scarcely a single rising inflection; this is, however, not so common. The effect is good in reading grave passages, but in other cases the practice will turn a lively sentiment into a kind of ridiculous mock solemnity.—Some use only the semitonic movement of the voice like the mourning dove and owl; and the effect of their reading on the feelings, is not a little like the notes of those birds—pleasing to a person disposed to cherish melancholy—but inasmuch as mankind are usually of a more cheerful disposition, or at least would be glad to be, such habits of voice are generally disagreeable, and attributed to a whining petulant temper.

Some, by using the unequal wave of the voice in every long syllable, will express a sovereign contempt of their hearers or of what they read. Such readers may think themselves dignified, but the only reason they have for thinking so, is that they can give themselves a seeming elevation, by treating all around them with utter disdain. Others, attempting to be very winning and good natured, will drawl their voices upon every important word, and with the equal wave of circumflex. The words, oh yes, for example, are drawled and waved by such persons into *o-oh ya-as*. The effect of this mode of reading is to destroy all dignity, force, and manliness. It is a habit which marks either extreme silliness, clownishness, or affected good nature. I might add many other faults of readers, particularly of those ridiculous habits in reading poetry, which are of so frequent occurence. These, however, are some of the principal faults of readers and speakers, which I shall at present describe.—Many of these are frequently combined in the same person, and make him an insufferably bad reader. Perhaps the most common and the worst qualities are drawling, want of variety in the pitch, a failure in giving due time to emphatic syllables, the nasal twang, which is very common, the habit of reading with a feeble voice, a habit which a little effort in exercising and bringing out the voice will overcome, and mixing singing with reading. Let every one who is desirous of reading well, examine his own peculiar habits of reading, and get the assistance of others in this thing. A bad voice is usually nothing but a bad *habit* of bringing out sounds. No person is obliged to twang sounds in the nose—it is a mere habit. Every person may run through an octave in the pitch of his voice, and thus avoid the sleepy monotone which is so common. So of almost every bad quality of voice, by *trying* with proper rules, and the judicious criticisms of others to assist our own ears, we may very fast, from a very poor voice, manufacture, or *get up* a good one; or if we have good qualities of voice already, greatly increase our skill in using them.

G.

A TRUE STORY.

A SHROUD INSTEAD OF A NEW FROCK.

Some account of Mary L. by her Teacher.

When Mary first came to the Sunday School she was a little girl about nine years old, and remarkable for reading very well, and understanding what she read.—She could also commit to memory very easily, and was altogether a smart child. She was, too, a pretty little girl, and many people took notice of her because she had no mother.

Mary came regularly to school and learned her lessons well, but she did not love God, and when her teacher told her that she was a sinner, and must have her heart washed in the blood of Jesus, she gave little or no attention to it. As she grew older, she kept company with sinful and foolish children, and began to be careless about her lesson; her teacher said, "Mary, you do not know how soon you may *die*; time is very short."

Soon after, she grew more careless about her school, and would often stay away, because she did not want to come, or had not learned her lesson, or was going somewhere else with her idle companions. Her teacher said, "Mary, why do you not come to school as you used to? These idle ways will surely end in trouble."

But Mary did not mind.

She grew more careless, and would stay away for two or three Sundays, and when she came, have no lesson, saying, she did not know where her lesson was. Her teacher was grieved for her, and begged her to think of what she was doing, adding, "You will, I fear, repent when it is too late." But poor Mary did not mind.

And now she staid away so often, that at last she was ashamed to come, and her mind became full of lightness and vanity. She loved to dress herself fine, and to walk about on the Sabbath, and she would only laugh and turn away when her teacher talked to her.

When she was about thirteen years old, her father gave her some fruit, which he told her she might sell and get money enough to buy her a bonnet and frock.—She took some of them to a neighboring town, and got herself a new hat finely trimmed; but the weather was very warm, and she was heated in carrying a heavy basket, and returned in a shower of rain. She had scarcely reached home, when she was taken ill with a fever. Her teacher heard of it and went immediately to her: as she entered the room, they were holding her in bed, for she was quite out of her senses, and *would* get up. Her face was flushed with fever, her eyes, that used to be sparkling and pleasant, were dim and wild, and her long dark hair hung all about her face. Her teacher said, "Mary, do you know me?" but poor Mary now *could* not attend to her. Once or twice she would repeat her name, and look full at her for a moment, but the hand of death was upon her. She lay three or four days, and then died! As her teacher stood by her corpse, looking sorrowfully at her wasted, disfigured face, which used to look so pretty and gay, thinking more sadly still of the many times she had turned away from her, when she had pointed out to her the path to heaven, her father came into the room, and said, "Here is the money the poor child was going to buy her new frock with, take it, and buy a *shroud*, to wrap her dead body in!"

Let all sunday scholars take warning by this sad story; and improve the time God is graciously giving them, by learning how to serve him here, that when *death* comes, they may go to be with him for ever.—*West. S. S. Mes.*

Don't go too fast.—When Adrain VI. in his letters had confessed that a reformation in the Romish Church was expedient, but that it should be done *step* by *step*, Luther on reading this confession, had marked in the margin of his copy of the letters, "that his holiness intended that an interval of a century should take place between each *step*."

The Christian warfare.—The ancient Romans had a law which prohibited soldiers from purchasing land in countries where they were carrying on war. Let the soldiers of Jesus Christ remember this law, and not be anxious to possess large estates in a world hostile to their Lord and Master, and where they are obliged to live in a state of prrpetual warfare.—"No man that warreth, entangleth himself with the things of this life; that he may please him who hath chosen him to be a soldier."—*Recorder.*

Christian! lose not the key.—Faith is the key that unlocks the cabinet of God's treasures;—the King's messenger from the celestial world, to bring all the supplies we need, out of the fulness that there is in Christ.—*J. Stephens.*

Sir Isaac Newton said, a little before his death, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the shore, and diverting myself now and then in finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Pretence of waiting God's time.—I recollect to have heard a most experienced and judicious divine remark, "that no sinners were more likely to lose their souls than those who were under the belief that they were waiting God's time."—*Zion's Advocate.*

Fattening Swine.—The corn given to your swine should be soaked, boiled, or ground in meal. It is an advantage to let the food for swine ferment a little, but not become very sour, before they are fed with it. Dough made of meal and water mixed with boiled potatoes, is excellent for swine. Their lodgings should be dry, warm, and kept clean. To prevent measles and other disorders, and increase their appetites, a little brimstone now and then, given in their dough, is useful. Change of food is advisable in every stage of their existence. They should receive their meals with regularity. They should always have as much food as they will eat up clean: but never more than that quantity.—*N. E. Far.*

Preservation of Eggs.—Eggs may be preserved by a coat of varnish; by pouring over them warm mutton suet, so as to fill up the cavities between them; by surrounding them with a paste of ashes and strong brine; or by immersing in water containing a solution of salt and lime.

Cure for Corns.—Bruise green bean leaves and apply them to the corns. This application is also efficacious to remove warts, and remove old inveterate sores.

A new town under the title of '*Home*,' has been laid out in Pennsylvania, at the intersection of the Great Catawissa and Berwick roads. The Miner's Journal says, from the accounts we have heard, "There's no place like Home."

Laudable.—A Mr. M'Tavish, of Baltimore, has recovered $600 of the proprietors of the Union Line of stages, running between that city and Washington, for injuries sustained by the upsetting of one of their carriages in February last.

DREADFUL DEATH.—On Tuesday last, Stephen Karkett, 25 years of age, whilst employed under ground in a mine, in the parish of Newlyn, was awful to relate, buried alive by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person who arrived at the spot was a man named George Trevarrow, who called to know if any living being was beneath, when Karkeet answered with a firm voice, "I know all earthly power can avail me nothing; I feel the cold hand of death upon me—if there is any hope of my being extricated from this untimely grave tell me, and if not tell me." Trevarrow at once informed him that there was not a shadow of hope left him, as upwards of four tons of rubbish had fallen around him, and that suffocation must inevitably take place before any human aid could afford him relief; on hearing which, Karkett exclaimed, "All's well, it is the Lord, let him do what seemeth him good. Tell my dear father and mother not to be sorry as those without hope for me, 'tis now only that I am happy; 'tis now that I feel the advantage of a religious life; now I feel the Lord is my strong hold, and now I feel that I going to heaven." Here his voice failed him—he never spoke again.—*Falmouth (Eng.) Packet.*

In April last, there died at Plesknow, in the government of Novogorod (Russia,) a farmer named Michofsky, who had obtained the wonderful age of 165 years. He never ate meat more than twice a week. At 120 he still labored in the field, and only desisted on account of a sprain in his foot. He has left children, 36 grand-children, and 16 great grand-children. His mother lived to the age of 117, and one of his sisters to 112, but his father died at 52.

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

THE CHRISTIAN ALMANAC FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single. Also a general assortment of Theological, Medical, School, and Miscellaneous Books—very low for cash.

Lexington, Oct. 5, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street.

Lexington, Ky. June 29, 1830.

CLELAND'S HYMNS,

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